

# THE MYTH OF MARXISM:

AND PAKISTAN

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Considerably away from the old bridge, on the northern bank of the river Chennab , beyond the noise of the near villages ; a heedless man was lying supine with his eyes intent into shining azure. From some distance a gentleman from his visage, walk and modern attire was approaching towards the scene. He reached besides the man and beheld him with affectionate smile. It clearly seemed ,there was familiarity between the man and him; who now spoke in quite bantering manner,

GENTLEMAN: Oh Darwaysh , Surakh salam!

Darwaysh is started ;looks at him ;and annoyingly drooped again into his ruffled repose.

GENTLEMAN: It is painfully astonishing ,that I have greeted you ,and you have not even cared to open mouth. What kind of Muslim are you ?

DARWAYSH: First , you destroyed my true peace, asal Islam ;and then have threatened with Red slogan of surakh, shedding of blood. Why are you mocking Islam, European pretender? You have neither knowledge ,nor interest, in true Islam like ISIS and Talibans ; rather have

adopted in their similarity the name of Islam , Red salam ,to beguile the people in your greetings.

GENTLEMAN: Red is the symbol of revolution , not of terrorism.

DARWAYSH: Red salam! does it not signify that you want to bring revolution against Islam in deed ?

GENTLEMAN. I have not apprehended your sense.

DARWAYSH: ISIS is also like you the preacher of revolution against the traditional Islam . In actuality , both of you are brothers in your spirit of enmity to Islam; however disgusted be you to each other.

GENTLEMAN: No ! I strong protest against your judgment. We are the missionaries of revolution. We are the champions of consciousness and humanity. We oppose every kind of persecution and terrorism in the name of religion.

DARWAYSH: ( laughs and says ) Go and celebrate the festivals of Fayz Ahmed Fayz and Jalib. Your land is of festivals ; not of revolutions: of celebrations; not actions. It seems, in next years, anniversary event of Sibte Hassan would be designed by the central committee of comrades for public joy.

GENTLEMAN: Our mission is to unite the poor of the world against the exploitation of the rich; arouse consciousness in them; expunge poverty and disease from the world.

DARWAYSH: So you want to first marshal the poor for bloody extermination of the rich for their replacement. Then what ? They have replaced them. Well ! Next ?

GENTLEMAN: What do you want to say ?

DARWAYSH: What you do not want to understand !

GENTLEMAN: How it is, what you want to impart ?

DARWAYSH: After fulfillment of your belly, does the historical wheel of your whole dialectical materialism come to stand still? No! Rather Crevices of fear run through the castle, that your prophet of Economy, Marx, had built of bread. Once your revolution of bread has succeeded on the pretence of consciousness , is the final goal achieved for ever? Once your pilgrimage of bread has come to successful term ,the ape of Darwin has assuaged his hunger for bananas , then what higher desire still is left for you to pursue? With what eyes then your soul would see beyond herself the wisdom for love and hate ,life and death, beauty and ugliness, after sensuous gratifications of bread, like animals and pollinating plants ? Reply me candidly, that

can you live only on bread ? Can the artful conversion of the sophisticated term “The capital” into popular expression of “Bread” , of the have-nots into the haves ,define and direct to the true and final end of happiness for ‘The Man’?

GENTLEMAN: Is it not humanity in your eyes? Is it not the aim for all religions ?

DARWAYSH: Neither make me fool; nor deceive yourself. Is ‘The Man’ perfected after being gorged with bread and comforts in his life ?

GENTLEMAN: How he is perfected then ?

DARWAYSH: Unless he distinguishes between The Necessity and The End . Your problem is that you have confounded the both into single identity, and contend, that the End is just image of the Necessity. You have taken Necessity for the End. You say that the whole superstructure of social relations, literature, science, morality ,are just reflections, images , of the bread . For you heaven is derivative of matter in which soul paints and expresses the taste , hunger and satisfaction of bread in abstract forms.

GENTLEMAN: What is Necessity then ? And how it is different from the End ?

DARWAYSH: Our necessity is, that the soul be delivered from the material bondage of history, society and existence. Our reality of being, should emerge from the natural identification with matter. While the End, the Purpose, our Telos is, that Absolute for love , to which the imperfect and the yearning soul aspires in alienation to consummate itself. She must transcend the material chains of its appetitive and passionate nature.

GENTLEMAN: How it is possible for soul to turn face against her own material needs ,and transcend to an end which is opposite to her very existence? Soul in her sanity can not commit suicide after fantastic values. All our reason is developed form of matter to guard our actual being.

DARWAYSH: You have not reflected upon the symbolic wisdom of the dog of Qalandar, the Cynic. His every breath is steeped in love of the master. He faithfully watches, even sacrifices his life, in hunger, patience, and nakedness without complaint, on the threshold of his master. Would you not admire his faithful death for the master as the idea of life noble in purpose, than the base survival for bread ? Do you not find any difference between the dog and the swine ?

GENTLEMAN: What is the significance of these two animals for us in our dialogue?

DARWAYSH: Very simple! The dog of Qalandar, called Kynos in Greek, is the symbol of noble virtues like fidelity , patience ,sacrifice and right knowledge of the friend and enemy of his

master. While swine is the base concept of life that does not know how to rise above the unending hunger of food ; and can never appreciate the value of pearls even you cast before that sordid creature. The first is admiration of prophets ,saints and philosophers ;while the second is invoked as a curse of consciousness. So dog symbolizes most perfectly the virtues of Stoicism; coarsely advocated by the cynics. And the swine denotes the appetites of Epicureanism.

GENTLEMAN: The welfare of mankind was the mission and the end for Marx.

DARWAYSH: You have perhaps forgotten that The Epicurus had been the thesis of Marx ; and his whole mission clothed in the most devious language of Hegel , was Epicureanism. He wanted to proselytize the whole society as epicurean , without distinction of classes. By declaring the self-oriented philosophy of pleasures as human consciousness , he wanted to make every person in society a part of Epicurean Machine. Instead of dominant minority he wanted all community to contribute and derive equally the pleasures of the capital in form of bread and butter. He condemned every virtue of derivative soul above bread as alienation from the reality of material self. He glorified the gratification of self as its Realization ; and exploited Hegelianism not as philosophy ,but only as mask to accomplish his social mission in the most rational language of his time for appealing more widely against religion ,bourgeois and the privileged class.

GENTLEMAN: You want to say that the epicurean realization of self, against the stoic virtues of hunger, love and sacrifice, was self-consciousness for Marx.

DARWAYSH : Yes. Let us designate this epicurean form of Self and Self-consciousness as MARXIAN SELF , and MARXIAN SELF-CONSCIOUSNESS. According to this definition of self-consciousness , the stoicism of the dog of Qalandar is material death, self-alienation, ignorance and unconsciousness ; that he opprobriously subsumed into Religion.

Once it is clear for us that Marx in his epicurean view of life, was against adherence to Stoicism ; his own religion and mission of Epicureanism; and his specious condemnation of Religion, are discovered. He had his own sense of truth that he held sacred as religion. He defended at the very outset its thesis as Ph.D student and prosecuted it very religiously. He historically materialized his Epicurean Faith in the dialectical theory of Hegel.

GENTLEMAN : Is our all discussion not revolving around moral issues, while Marxism is a proper philosophy?

DARWAYSH : Marx is philosopher for those who are not interested in philosophy. He is philosopher of the labor. He himself had proclaimed that his mission was to turn the celestial nature of philosophy into discussion and resolution of the social conflict among classes for

bread. His effort to distribute 'the capital' in the vernacular version of 'the bread' unquestionably brackets him as a sociologist, not a philosopher.

I affirm that ethics is the final and essential theme of philosophy for self, that aspires to know the Absolute, once it becomes clear that ourself is only pretender in its claim to be the centre of Truth, that alone is superior to be ravaged in change. Sociology is just study of society as the central theme for self-consciousness, that is iconized into cult of 'ism' for worship in Social-ism. I recommend you the title of THE GEOMETRICAL DEMONSTRATION OF ETHICS by Baruch Spinoza for study and reflection.

GENTLEMAN: I have already read the book. But the view through which you are introducing for me is singular.

DARWAYSH: There is a great difference between reading and studying; between studying and reflecting; between reflecting and meditating. Once this difference is become perspicuous, you would understand the difference between the cursed swine and faithful dog of Qalandar: you would know then the stoic praise of dog and the transcendental character of the master; that finally should open before you the way of The Absolute beyond your debased self-idolization.

GENTLEMAN: Is our self in its own realization of Epicurean religion, as you have discovered is the real religion of Marxian self, can not be the friend of the Human?

DARWAYSH: Absolutely never! The Marxian religion of Epicureanism is hostile to the soul of the Human, with its all temptations of bread for the imprudent hungry.

GENTLEMAN: But Marx had raised the standard of humanity against the exploitation by the rich.

DARWAYSH: It is populism of Marxism to eternalize his Epicurean faith. He wanted to epicurize the self of the proletariat. I have already told you that he had been the follower of Epicurean faith, as well as its missionary. He had delivered the fire of Prometheus to promote the ambitiousness of the have-nots. He was the antagonist of humanity, not its sanctified champion.

GENTLEMAN: Is it not absurd?

DARWAYSH: It seems absurd: is in principle, a just paradox. Let me designate it as THE EPICUREAN PARADOX OF MARX!

GENTLEMAN: You are quite ingenious in creating new terms. First, you coined the expression of MARXIAN SELF; now it is THE EPICUREAN PARADOX OF MARX.

DARWAYSH: I have learned this art from Arnold J. Toynbee. One of my best synthesis is the term of METAPHATICISM; which I had contrived against Apophatic and Cataphatic forms of theologies, while castigating both , Averroes and Al-ghazel during my defense of Ibn Sina and Shi'ite Islam in my essay of THE ISLAMIC PHILOSOPHY:AVICENNA OR GHAZALI. A theme which I then treated exhaustively in such essays as : 1 . THE ISLAMIC NATURE OF SCIENCE:THE AXIS OF AVICENNA AND WEST 2. THE MIRACLE AND REASON IN ISLAM. These instructive inquiries are deposited for the grateful, and unfortunately for them also, who are by nature cursed as pirates , in the repository of ( [www.archive.org](http://www.archive.org)).

GENTLEMAN: What does The Epicurean paradox of Marx mean ?

DARWAYSH: The Humanism of Marx in its promethean sense is principally repugnant to the spirit of Humanity. Both are incompatible in their essence !!!!!

GENTLEMAN: This is radical !!!!! But how ?

DARWAYSH: The understanding of this paradox is in knowing, that we all have necessities only to meet them; not to iconize them; not to be involved, enmeshed in them. Do not make them your aim; rather know The End, Nasab-al-Ain: to achieve the necessities and use them for the end. In this Making and Knowing, for use ,is the oracular difference of Humanity and Humanism.

GENTLEMAN: In so simple philosophy I have never studied, heard and thought the criticism on Marx. Till now, I had been viewing Marxism a philosophy against the exploitative confederation of religion with the oppressing authority in every age and land. I could not even imagine, that Marx himself was a religious man of Epicureanism. He was simply opponent of Stoic virtues and the transcendental idea of the Absolute God to idolize the human self. Yet I am still in perplexity for guidance to know the nature of Humanity clearly.

DARWAYSH: The man is not perfected by acquisition of bread, clothes and comforts. Instead, his desires advance more and more. The human in truth is initiated only after these desires have been quenched. When he has understood the reality of things, that they are not The End for him. That they are not The End in-themselves. When he has pellucidly understood that the game of pleasures and gratifications has the fallacious parameters of Epicureanism, not suitable for the attainment of that Happiness, which is the Ultimate end for all efforts. The journey of humanity is started once these material hurdles in the way of clear thinking are surpassed. Then only the self is prepared for passing out of his own shell in the objective quest of The Absolute ,that he had found, his self is not at all. He has already understood by his personal experiences in life, and learning from others, that the vicious game of acquiring this and that thing, affords no security for happiness; rather it proves the player more miserable at the end. These indulgences are for him the punishment of Sisyphus. This mirage of humanity is

Human-ism : where man makes his own self the Judge, and worships his own image as the god. This self realization in which Marx is quite unphilosophically pretending to resolve alienation in self, is nothing more than self-idolization.

GENTLEMAN: Why man does not attain humanity in Marxism ? I am again asking the same question on this further stage.

DARWAYSH: Because he never knew who he was? Whence he came? What is his aim? This essential knowing of his Sublime Aim in his existence, before existence, and after existence , has the secret of his being the Subject of Humanity.

The idea of humanity is equally opposed to the humanism of those proud children, who behold with joy their true father and the progenitor in the ape of Darwin; who sacrificed his own person in love of the son to make him human being in the history of evolution. The theory of evolution has greatly contributed through the Marxists in making the human consciousness to realize in its image of god the culmination of worship for the ape.

GENTLEMAN: Why materialists have so demeaned themselves in this concept of humanism?

DARWAYSH: There is a ancient saying, that when gods want to ruin someone, they do not intervene directly; instead they disarray his mind. Similarly, the insult they are glorifying , is their punishment for rejecting the gift of humanity. They have lost their mind to correctly differentiate between the genus and species. They are blind to see the distinction between the fly and honeybee below the apparent resemblance of both. This is the remarkable irony in the classless society of Marx.

GENTLEMAN: How?

DARWAYSH: Like his biological uncle Darwin , when he epicurizes the whole community ,a social necrosis ensues. Justice is lost; and the natural law of classification is repressed. The beauty and system of nature is established on harmony and dynamics of diversity operating in changing proportions. Necessities themselves are not constant with change in body and mind . One man's meat is poison for the other. The handful brain requires manifold fuel of glucose in ratio to the whole and huge body parts. A classless community is no more than nemesis of humanism; that had defied in its epicurean canonization of matter, instead of humbling in grateful consciousness of its dependence before the Absolute Principle of Transcendental Existence.

GENTLEMAN: If humanism is parody of humanity, then how would you hold the image of Prometheus in Renaissance?

DARWAYSH: Can you make a thief the model of imitation for you and your posterity? What a freak of morality it is to make icon of the thief, whose only value was to awaken the baseness of self in the human being ! If you do not desire your son to be thief, then how you can worship the thief, who stole the prohibited fire from Zeus ?

GENTLEMAN: But Prometheus is a noble paragon.

DARWAYSH: Yes! But noble for whom? He is paragon for thieves. And abhorrence for the scrupulous. In his symbol we have the vivid definition of Humanism. He is the inflammatory archetype like Satan, for that human self who does not care while rebelling even against God in imprudent acquisition of pleasures.

GENTLEMAN: But he imparted the light of knowledge to the mankind, in symbolized fire.

DARWAYSH: Like Satan, who imparted knowledge through temptation of Eve? As far as the relation between light and knowledge is concerned, I remember the sentence of the renowned Persian mystic poet Sinai.

GENTLEMAN: What ? Tell me please !

DARWAYSH: He says that knowledge is like a lamp of light. But when this lamp falls in the hand of a thief, he clears all valuable things in its light from the unfortunate house. So even light, knowledge, that serves the purpose of the wicked is object for censure. Such unscrupulous kindling of self has been ennobled by Italians as “Renaissance”, and “Enlightenment” by the French.

GENTLEMAN: Did the light of Prometheus not deliver the Europeans from the Dark Ages?

DARWAYSH: The deliverance of what? Soul or body? Body without soul is corpse. The real theme in living civilization is its soul. And its deliverance belongs to ethics, not to shoes, chocolates, and aeroplanes. The values of things are changed with the nobility and debasement of our moral ideal. Before their relapse into paganism of Greeks, the Satan for Italians had been The Cursed person, who was proud of being made of fire. After then, they started to invoke blessings from him in the image of Prometheus . After five centuries of blind race, the acquisitive society of the Western scientism has been humbled to confess, that when you kill God in your mind, you are committed to suicide at length. Twice the World War has incinerated their material pretensions, hubris of progress, and commercial scientism. Europe had only anticipated the Bolsheviks in universalizing the comforts of life in its society. But the expectations of the Western man were frustrated, when his soul fell into crisis. Have you not witnessed in Faust the tragedy of European soul ?



GENTLEMAN: I have read, yet it seems edifying to attend its message from your inspired tongue.

DARWAYSH: After selling his soul to Mephistopheles for pleasures, Faust fell victim into psychological crisis. His soul after macrocosmic conquest of joys was disappointed to qualify for the metacosmic happiness on microcosmic level. Could his command over all branches of sophisticated education, reason and enlightenment, in exchange of soul for material joys procure the real happiness to him ?

GENTLEMAN: No !

DARWAYSH: Then tell me please, is the aim of education, consciousness and enlightenment, to incur or, to prevent, the curse of disappointment in pleasures ?

GENTLEMAN: Absolutely to prevent .

DARWAYSH: This is the irony of Faust, whom Allah has declared in His Surah al-Asar, 'the man in loss' !

GENTLEMAN: Do you compare the epicurean Bolshevism, preached by Marx, with the unhappy adventure of Faust and the developed West?

DARWAYSH: You have correctly apprehended the common sense. The Faustian West had anticipated what Russia only tardily accomplished. And Russia had pretended to enforce and propagate the Epicurean Generalization of Marx. But once the have-nots become the haves, the crisis of Faust is wreaked upon the epicurized soul of man and his society. What does, and did, happen with Marx, West, and Russia; we can behold in the ironic mirror of the visionary Don Quixote. T. S. Eliot had only proclaimed in his *The Waste Land*, the truth prophesied by Miguel de Cervantes. Such prophetic eye that descried, the inevitable end of Bolshevism, we do find in the immortal novel, ' *The Animal Farm*' of George Orwell ; heralded at last by Khomeini in his monumental letter to Gorbachev.

GENTLEMAN: Kindly expatiate in this connection.

At first machine had been enemy of man; then he himself became machine; today he is slave of his own machine. By making the god of humanism, Marx distracted the soul from its innate nature, from knowing the Absolute beyond our limited self, just to alienate it from its Sublime Object of personal quest. Person dies however, in the corporeal machine of his society as one of its springs. The modern man, the educated man, the progressive man, is just a shade like zombie in the daily mechanism of earning bread. His only narrative after all is to secure more and more bread. On appearance he is human, in soul he is cyborg with skin: who has sold his laughs, tears, songs, protest and pain, love and hate! Sentiments, imagination, intuition and

spiritual freedom of intelligence have no place in the prescribed servitude of our breaths. We are bound within THE FOUR PRISONS OF LIFE, as Ali Shariati has warned us.

GENTLEMAN: How do you view Marx in the light of Dr. Ali Shariati?

DARWAYSH: His judgment of Marxism is not obscure for his audience. We must know that Ali Shariati had profound, rather intuitive, understanding of irony in Existentialism. Marxism could therefore not amuse him like the socialists in Iran. His hero was Abu Darr; his school was of Ahlay Bayth. He knew very well the philosophico-psychological bankruptcy of Marx and the Existentialists. He had surpassed their narratives in the Islamic ideology of Justice And Intelligence inculcated by Coran and The Holy House.

After death of soul in the historical determinism of matter, the terms of revolution and consciousness in Marxism are no more than Pickwickianly distorted neologisms. The only distinctive virtue that exalts us above the animals is our thinking soul. But when you demean your own self as derivative of senseless matter, debase the superiority of intellect as product of Brownian Movement in mud, declare bread the foundation in system of economy for secondary building of conscious iceberg ; what then only remains for mind to assert for its nobility, is its apology for subservience!

GENTLEMAN: But Allah says that Adam was made of clay, whom even the angels had acknowledged as superior to them

DARWAYSH: No. Allah demonstrated the priority of Adam due to his knowledge. The angels were commanded to bow before him only after infusion of THE SPIRIT . Clay was only matter for frame; the real essence of Adam was in his intelligent, infused ' The Spirit '.

GENTLEMAN: So you have said that the epicurean program of Marx had been to bourgeoisify the proletariat . Beyond that limit Marx had nothing but abyss for falling into darkness of purpose and mind. He had been spokesman of the labor ; who had no concern with the noble reality of philosophy. His Epicurean mission like the early heroes of Shakespeare had been confined to material gains, comforts and glory in self-idolization. In his theory of self-alienation he had only mocked the microcosmic crisis of soul that was the conflict in Hamlet and Macbeth of the wisely grown poet.

DARWAYSH: True.

GENTLEMAN: Then I have a question for you.

DARWAYSH: What?

GENTLEMAN: If Marxism is a myth in philosophy ,and had become so soon a ghost within seventy years in the museum of USSR, then what fate you see for it in Pakistan?

DARWAYSH: Before proceeding it is important to enlighten that the Russian Revolution had no indigenous roots in its own soil and its soul. I have summarily discussed this reality in my essay of 'THE GHOST OF BOLSHEVISM IN PAKISTAN'. It had been totally a foreign introduction from without. For Russian soul, faithful to its Dionysian nature, well identified by Oswald Spengler, it amounted to Latin occupation of their world, which they freed after seventy years. Question was more than bread. This foreign extirpation could be easily anticipated in the early formative period of Soviet Union, when Trotsky was being spurned out by the national spirit.

In Pakistan, the preachers of Marxism want to grow mustard on their palm. Like the followers of Mawdudi, who are fond of reproducing Khilafat in the Muslim world, they avow to invoke the ghost of Bolshevism in Pakistan. They are incapable to understand the impossibility of any revolution in this region. They have their procrustean bed of Marxian catechism, to baffle any distasteful inquiry of truth.

GENTLEMAN: But why ?

DARWAYSH: The most deplorable result of studying Marxism is, that the unwary student, who has not independently studied philosophy, religion, sociology, history and history of civilizations, is enfeebled in the Dialectical Whirlpool of self-idolization ; similarly to those, who become impregnable fanatics after reading the hypnotic literature of Mawdudi. Both charm like novelists their addict readers. This dogmatic study of Dialectical materialism is the opium for the Marxists. If you attempt to wean them from their revolutionary enchantment; they are entrenched in their state of denial. These megalomaniacs do not want to come out of Marx's kangaroo pouch. For them justice was arcane before its discovery by Marx, without whom its knowledge is pious fraud.

GENTLEMAN: What is the source of error in them?

DARWAYSH: Actually these men of apparent thinking are truants from the noble values of their own traditions, civilization, culture, religion and ethics. Spiritually orphans, be they how much formally educated, these neo-ignorant are patients of Westophilia, who are at loss to grasp in East the world of profound thinking, sublime values, and lofty spirit. The orient is world of confluence for the oceans of Wahadat al-wajud, Wahdat al-shuhud, Arfan, and Tasawuf. Bolshevism and the positivistic West are not qualified to penetrate beyond the surface of reality in the civilizational, intellectual, moral, and spiritual world and its problems in East. It requires the eye of Louis Massignon and Henry Corbin, to surpass the phenomenology of Soren

Kierkegaard and Edmund Husserl; to repudiate the existentialism of Sartre and Martin Heidegger, for shattering the fossilizing influence of epicurean Marx.

GENTLEMAN: What should be the recommendations for Marxists in Pakistan to exorcise the ghost of Bolshevism from their soul ?

DARWAYSH: 1. They should bring in light the inner contradictions, doctrinal errors, and practical flaws of Marx. Instead of making parody of Bible and Koran to replace with "The Capital" of Marx, they should soberly study Islamic dimensions in Philosophy, Gnosis and Science, and acquire deep vision of Ahadith and Tafseer, its History and Arts, in their critical and exhaustive study. This learned approach would reveal for them the spirit of justice and intelligence in Islam; and shall break the Market-idol of Marxism and his brokers' dialect of productive forces, productive relations, productive tools.

2. Parallel to this commercial iconoclasm, candid analysis of international political dynamics and circumstances should be made, and nobly acknowledge the objective events and their truths. They must graciously embrace the reality, that far more wise thoughts, more effectively, on a vast political and intellectual level, are in action against the old ruthless powers of West and North America.

3. They should studiously know, that from Kabul to Bengal no revolution has ever risen; nor shall in future. This land is not fertile for revolutions. Here invaders come and impose their rule. The best merit of this region is in its wholesome orientation according to new world order. They should know that the radical centre for global change of power is always formed in Middle East; while all our activity is placed on the periphery. The ripples of revolution radiate from Middle East. Today the universal change has already won there in the triumviral Orthodox-Sino-Iranian phenomenon of Russian power, Chinese economy, and the Shi'ite ideology of Islamic Revolution in Iran.

GENTLEMAN: But how Shi'ite ideology of Islamic Revolution in Iran can influence the Sunni majority country like Pakistan ?

DARWAYSH: There is no necessity of conversion to understand, appreciate and adopt, the message of the transcendental character of Justice and Intelligence in Shi'ite ideology of Islam. To enucleate the foreign rankling theory of Marx, the ideological scalpel of Iran is the requisite. Iranians own their revolution as expression of Islam against Tyranny and exploitation. Unlike Russians, revolution was not transplanted into Iran. Even Russians had been disgruntled, not willing, when an ungodly thought from Latin Europe occupied their Dionysiac world of Orthodox Christian soul. Itself China has not forsaken its ethos after worldly assumption of

socialism. So these three partners of power have critical potential to combat the opium of Marx.

Instead of transmogrifying the wretched of the world into proletariat with epicurean arts to alienate the people from their spiritual, psychological and cultural reality; the Islamic message of justice in ideological form should save their soul from loss like Faust. These Marxists are insane friends, who resemble that foolish grizzly who killed his beloved sleeping master, to remove the pertinacious fly sitting on his forehead by throwing an unwieldy stone on him. Similarly these Marxists want to throw the Bolshevik stone on the slumbering people of Pakistan to remove the fly of poverty and ignorance.

The Islamic Revolution of Iran is the beacon of guidance for us, and those addict of Marxism who are anxious to get rid of Bolshevik ghost. In this connection, it is judiciously suggested to studiously reflect upon the events and writings of Dr. Ali Shariati, Ayatullah Morteza Motahhari, Ayatullah Talqani, Ayatullah Muhammad Husayn Tabataba'i, Ayatullah Khomeini, Ayatullah Baqir al-Sadr.

GENTLEMAN: But has the sacerdotal order in history not been subservient to the tyranny and exploitation, as is the situation in Pakistan like other Islamic countries?

DARWAYSH: Has Islam given any teaching, or educated, injustice and oppression of the poor?

GENTLEMAN: I think no religion teaches wickedness.

DARWAYSH: If a student does not succeed: because he does not want to study: he considers study his insult: he fears as his personal dishonor, the learning of the necessary book; then who would be held responsible for his false expectations of success in examination ? Was the book wrong ? Did the authentic teacher betray his hopes ?

GENTLEMAN: It is quite evident, that he incurred, what he had sown. Actually he had never been the student of knowledge.

DARWAYSH: The concept of justice, its existence, its consciousness, its enforcement, is not prisoner to the epicurized religion of Marx. The concept of Justice for intelligence in Islam is not limited to the present cosmos. Justice has its metacosmic history of existence that transcossimically is extended beyond the material definition of ontology. Today, before ending our discourse, I must say, that the world in general, and the Muslim in particular, need " Asfar " of Mullah Sadar al-Din Shirazi: not ' The Capital' of Marx; to break the twelve feet high sky of the comrades, who are living in the H. G. Wells' Country Of The Blind.

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